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cleus of historic fact around which the Trojan saga has grown. There are details in the book which may be questioned, but that the outlines at least of the Trojan legend are rooted in historical reality seems to me indisputable. That is the one firm point from which we can start, and it at once puts hypotheses such as Valetón's out of consideration.

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Zeus. A Study in Ancient Religion. Vol. i. Zeus, God of the Bright Sky. By ARTHUR BERNARD COOK. 8vo, xliii+885 pp. Cambridge University Press. \$13.50.

The last comprehensive monograph on Zeus was published by T. B. Emeric-David at Paris in 1833. Since that time a large amount of new material has come to light, which has been worked up in numerous discussions of various phases of the Zeus-religion. But for a comprehensive treatment of the whole subject we are dependent upon the summary accounts of Preller-Robert, *Griechische Mythologie* (1894), Farnell, *Cults of the Greek States* (vol. i, 1896), and Gruppe, *Griechische Mythologie und Religionsgeschichte* (vol. ii, 1906). Mr. Cook now offers us a volume of over 900 pages by way of a first instalment with the promise of another volume that bids fair to be of equal magnitude.

In the earlier sections—the book has but one chapter—the author attempts to show that originally Zeus, 'the Bright One', was conceived 'not in anthropomorphic fashion as the bright sky-god, but simply as the bright sky itself'. In some cases the evidence which he presents in favour of this view is of very doubtful value. Then follows a discussion of the mountain-cults of Zeus. These can be classified in a roughly chronological order according as they involve a mere altar, or an altar with a statue of the god, or an altar with a statue enclosed in a temple. Of special interest is a series of cult-monuments in the form of rude thrones found on the tops of mountains in Asia Minor, the islands of the Archipelago, and even Greece itself. These were cut out of the living rock 'by some unknown people at some unknown date—possibly by the Hittites in the fourteenth and following centuries B. C.—' and later by the Greeks brought into connection with their own mountain-god.

The main topic of the book is 'Zeus in relation to the Sun', pp. 186-730. This is divided into sub-topics corresponding to the various objects that were popularly identified with the sun, viz., an eye, a wheel, a bird, a ram, a bull, and a bronze man.

These in turn are again subdivided with reference to the various myths or cults connected with these objects. In this maze of topics the reader will sometimes wonder what has become of Zeus. We follow, for instance, the course of the solar wheel for ninety pages through the varying fortunes of Ixion, typifying 'a whole series of Ixions, who in bygone ages were done to death as effete embodiments of the sun-god'; of Triptolemos, whose wheeled seat was 'simply an early expression to denote the sun'; of Kirke, who 'began life as a solar hawk', and later, 'under the influence of folk-etymology may have been brought into connection with ideas of the solar circle'; of Medeia with her chariot and winged snakes; and of Nemesis, originally 'the Greek counterpart of the Italian Diana Nemorensis'—only to be told at the end that the only possible connection between Zeus and the wheel is to be found in the fact that a Celtic god, 'sometimes equated with the Roman Jupiter', is represented on several monuments as carrying a wheel, and that Tzetzes, a twelfth century commentator, explains the term *Gyrapsios*, 'He of the Round Wheel,' in Lykophron's *Alexandra* (l. 538) as a cult-title of Zeus.

The Ram does not suggest so many topics but shows more connection with Zeus. As the principal beast of a pastoral population and the obvious embodiment of procreative power, he becomes associated with the fertilizing sky-god, and with the all-generating sun thus supplying a *tertium comparationis* for bringing together the Hellenic Zeus and the barbaric sun-god, as is seen in the cults of Zeus Ammon and Zeus Sabazios. The Bull seems to have performed a like function in the case of Zeus Adados (Jupiter Heliopolitanus) and Zeus Dolichaïos (Jupiter Dolichenus). In this section on 'the Sun and the Bull' (pp. 430-718) the author considers a long list of topics, ranging from 'the Labyrinth at Knossos', which he regards as an orchestra or arena for the performance of a mimetic dance, 'perhaps to be identified with the paved rectangular space near the north-west corner of the Cnossian palace', to the 'Origin of Tragedy', which he finds in the mimetic performances given at the Lenaia in commemoration of the birth (and passion) of Dionysos,—the City Dionysia, held ten months earlier in honor of his conception, giving rise to comedy.

Zeus as a moon-god appears only in quasi-Greek states. Even the conception of Zeus as the consort of the moon-goddess is restricted to certain well-defined areas and 'savours of non-Hellenic influence'. Occasionally, but not often, Zeus appears in Greek literature and art as god of the starry sky. As such he plays an important part in astronomy and astrology. The general relation of Zeus to the heavenly bodies is summed up in these words (p. 777):

'In short, Zeus was brought into close connection with any and every celestial luminary. But, though this is undoubtedly the case, it must be steadily borne in mind that genuine Hellenic religion never identified Zeus with sun or moon or star. If an inscription records the cult of Zeus Helios, if a coin represents Zeus with the moon on his head, if a myth tells of Zeus transforming himself into a star, we may be reasonably sure that inscription, coin, and myth alike belong to the Hellenistic age, when—as Cicero puts it—a Greek border was woven on to the barbarian robe'.

As compared with some recent works on Greek religion, the book shows a large measure of sanity and self-restraint on the part of its author. Scholars will doubtless differ with him as to the weight that should be given to some of the evidence that he presents. But it must be granted that in the main he has used his evidence with discretion and has been careful to indicate the varying degrees of certainty with which his conclusions are held. A significant feature of the book is its very complete presentation of the evidence under discussion. Inscriptions are invariably quoted; and monuments, coins, and other graphic representations are reproduced in 42 full-page plates and 569 minor illustrations. The second volume, which deals with 'Zeus god of the Dark Sky', is said to be already far advanced in the manuscript. We echo the author's hope that its publication will not be unduly delayed.

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Grammaire du Vieux Perse; A. MEILLET, *Paris, 1915.*

In his *Grammaire du Vieux Perse* Prof. Meillet presents an exhaustive and scholarly treatment of the Ancient Persian language, and his work is a contribution worthy of the author's many years of labor in the field of Comparative Philology. The introduction is devoted to an illuminating discussion of the ancient language in reference to the early and late dialects of the Iranian territory and the influence of formal and legal style on the Achaemenidan phraseology. It is reasonable to suppose that such examples of unexpected phonetic changes as *s* and *z* for the regular  $\theta$  < I. E.  $\hat{k}$  and *d* < I. E.  $\hat{g}$  show a borrowing from, or at least an admixture of, other dialect forms which became stereotyped in religious and official diction; e. g. *adānā*, 'he knew' (New Pers. *dānad*, Turfan MSS *dānēm*) < I. E.  $\hat{g}\hat{n}\hat{n}\hat{ā}$ - (Keller, K. Z. 39.159) but *-zana* in *paruzana*, *vispazana* from root *zan*, 'give birth' < I. E.  $\hat{g}\hat{en}$  where the *z* of the other dialects appears. The latter compound illustrates in addition to the *z* another non-Persian peculiarity *sp* in *vispa*, Vedic *viçva* 'all' for the regular *visa* as a single word and in the compound *visadahyu*. Formulaic influence is